

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO., 102.

The Principles of Nature.

"THE INTERIOR SENSE OF THE WORD."

BY W. S. COURTNEY.

The explanation of the "interior sense of the Word," as given by Swedenborg and claimed by his disciples, rests upon a scientific law—the law of correspondences. It is that science by which the inner spiritual import or significance of any natural or outward thing is determined. It is based upon the law of discrete degrees, or discrete planes of life and being. Where there is a discrete degree, as between the natural and spiritual worlds, the things of each communicate and are connected only by correspondence. The one is the analogue of the other. Natural things are but the changed mode or manner of existence of spiritual things, and stand forth on the lower plane of being the embodied types of spiritual properties and essences. The material world is the phenomenal of the spiritual world—the mere projection of the spiritual on an outward or lower plane. Natural things are the incarnation of spiritual things—the mere mode or manner in which spiritual things ultimate themselves or exist on the natural sphere, where they are said to be in their "fullness and in their power," just, for instance, as all the fullness and power of my spirit is now in my body, which is the spirit's mode or manner of natural existence—its literal sense. Each natural thing has its exact spiritual prototype, or precise spiritual meaning, as fixed and determinate as mathematics. Accordingly, "as innocent as a lamb" is not a mere symbol or metaphor, but it is something more—it is a spiritual fact embodied on the natural plane. So, "as strong as a lion," "as cunning as a serpent," etc., are correspondential sayings, and have more meaning in them than a simple metaphorical reference or symbolization. There is another name, however, for "correspondences," namely, "representatives," but it is only another name. Thus natural things are said to represent spiritual essences, properties, and ideas. Swedenborg uses the terms indifferently in the same sense. Thus the body represents the Spirit; a tree represents man; its leaves his intelligence, its fruit his love, etc. Correspondences or representation is analogy reduced to an exact science. It is the true analogy, existing from the creation, between the inward and the outward, and between the internal and the external; in short, between all the concentric spheres of life and being from God to the postremes of his creation. Moreover, there is thus not only a spiritual meaning in all natural things, but also a celestial meaning, each having a triplicate significance:

- 1st. Its literal or external sense or mundane history.
- 2d. Its internal or spiritual sense—that signification which it bears in the spiritual heavens; and
- 3d. Its celestial sense; or that signification which it bears in the celestial heavens.

As all things originate from, and of course relate to, God, so all things in their final signification represent his divine love and wisdom, all the spheres more nearly or more remotely corresponding to him. His divine love and wisdom goes forth from the inward—passes a discrete degree into the celestial or love-heavens—becomes embodied or represented in the forms and uses and harmonies, there—passes again by influx to the next discrete degree or spiritual heavens, and there becomes represented in its forms and uses; and so on, until they close in natural things, which are God's thoughts and affections ultimate. The external laws which govern and control these natural things—the ultimate thoughts and affections of God—we of this mud-circle of the universe call, in a restricted sense, science. But they are nevertheless as authentic and divine, as expressly and clearly given, as any law ever was from Mount Sinai. The science of correspondence is, therefore, the law of interpretation adopted by the Divine Wisdom, by which the spheres are known to each other throughout all the universe, and is of all general and particular application. It is not vague, arbitrary, and ambiguous, but as invariable and certain as cause and effect, of which it is but the continuous chain, passing through different discrete degrees. Hence the science of correspondence becomes the fundamental science—that science which lies at the foundation of all other sciences, enables them to pass the line between the natural and spiritual, and invests them with a substantial and everlasting glory! Its accurate study and familiarization would set the world forward ages in its knowledge of spiritual things!

By the aid of this science Swedenborg renders the "interior sense of the Word." He has told us, in twelve large volumes (Arcana Celestia), what the words (meaning, of course, natural things) in a part of the Bible signify in the spiritual and celestial heavens; what those words put together into sentences there mean, etc. He never pretended that those words and sentences were any thing else but natural allegories, or the history of natural things, events, occurrences, etc. The literal sense being purely mundane and natural; and it must be confessed in many places rudely so at that; but as Sweden-

borg says it perishes at the portals of heaven, where the spiritual sun alone is seen. It contains the earthly history of an exclusive and bigoted people; their superstitions, sacrifices, social polity, wars, pilgrimages, etc. It contains also many "spiritual communications" of a very high order. There is nothing strikingly peculiar in the history of this people and their religion over that of other ancient tribes and nations. The details, real or mythological, of events, occurrences, miracles, visions, etc., that make up the staple of the Old Testament, are no more remarkable than those which constitute the body of the Shaster, the Zendavesta, the Vedas, or the Koran. I see no "ancient glory" in the book to exceed the glory of modern times—no special work of an Omnipotent finger beyond what appears in our own day.

Now I do not deny a spiritual sense to the "Word." Like all things else, it comes to us laden with a spiritual meaning. But I say that Swedenborg having brought it under a scientific law—having brought to its explanation a fundamental science of all natural and spiritual things—I claim that the literal universe comes under and is governed by the same law of interpretation, and is, in fact, a literal Scripture, written from within outwardly (as is claimed for the Word), and plenary and redolent with all spiritual significance and import. The written or printed history or description of natural things and events is no more correspondential than those things themselves existing now and transpiring around us. Nature, nor the doings and sayings of man, have lost none of their internal and spiritual worth and significance by the lapse of four thousand years. Modern mountains and rivers, valleys and plains—"modern devices and architecture"—modern heroes and triumphs, have their indwelling spiritual and celestial meaning. The Ohio River is a more beautiful river than Jordan ever was, and the State of Ohio more fertile than the land of Canaan, and the stock raised there as correspondential as the Indian herds. Washington as representative as Moses, and Thomas Jefferson as representative as Aaron, the Jewish high-priest.

But it is said that the Word is all about God, etc. The same may be said of nature. It is all about God. Its uses and ends, from the least things to the greatest, correspond to his divine love, and all its varied forms and orders correspond to his divine wisdom. It is but a transcript of the Divine Mind, and if the internal sense of a single chapter or verse of it was given with as much detail as Swedenborg has given the internal sense of the first book of Moses, it would be found to be wonderfully coherent and harmonious, and expressly relating to the character, attributes, love, wisdom, etc., of its Divine Author. Every bud and blossom in the fields and by the wayside internally teaches the true theology. The science of correspondences makes nature speak of God in her ten thousand tongues around us. Each earthly thing tells of a spiritual essence or principle, and is pregnant with a revelation from heaven. It has also a scope and end and aim beyond itself—points onward to things to come, and is instinct with a prophecy of heaven. The violet beneath our feet is at once both a revelation and a prophecy. So the rivers and the mountains, the flocks and herds, the stars and suns, are all Holy Bibles to him who can read their spiritual and celestial signification.

It must be remembered that we are treating of a science which admits of no specialities, which is of universal application and operation, and which can have no exceptions. A universal scientific law can have nothing to do with miracles, or with any thing exceptional, arbitrary, or beyond and above the established order of natural and spiritual creation. There can be no natural or spiritual thing that is not under and subject to this universal law. This is a necessary truth, and flows forth from God himself into his universe.

But it is said that the "Word" is not special in the sense of mere law, or that it came to exist without law; but that it is special on account of its importance. That that speciality consists of its being all about the coming of the Lord—his birth and incarnation in the human—his states of exaltation and humiliation—his crucifixion and final glorification of the earthly human, etc. That its internal senses, from beginning to end, relate to their great events.

But this pretension is unanswerably disposed of as follows: If it be true that the God of the universe died incarnate himself on this earth, in the person of Jesus Christ, then he intended so doing from all eternity. It was part of his original design, for we can not suppose that he would afterward conceive that notion, and thus alter his mind to suit subsequent and unforeseen circumstances. If it was part of this original plan, then that incarnation was provided for in the laws of the universe. It was to come under a natural and spiritual law, and not to take place in a lawless manner, or to be above or outside of all established orders. This seems to be the most rational and tenable ground upon which to place this momentous affair. Accordingly Mr. Fernald takes this ground in his "Introduction" to the Compendium, viz.: that it took place in due order as established from the first. Much in the same way that the first vegetable was born of the highest mineral form, the first animal born of the highest vegetable

form, and the first man born of the highest animal form. Each, as it were, existing in the prior one substantially, and under the law of progress coming out and existing incarnated on a higher plane of natural development, and so forth. But if this was part of the established order, and provided for in the laws of the universe as avowed, then nature alone tells the whole story of it as fully and plainly as the "Word," for nature is the admitted transcript of the unalterable Divine Mind. His thoughts and affections are ultimate in nature, which everywhere fully corresponds to them. Unless, therefore, he changes his mind to suit contingencies, he always designed his incarnation, and as nature is an outbirth of the Divine Mind, he of course internally wrote it in the literal history of his universe. Hence the "Word" was no more specially dictated for that purpose, and contains no fuller account of the great phenomenon, than is to be found in the internal meaning of nature rendered by the law of correspondences. There is no escape from this conclusion. The "Word" is not outside of, above, or independent of law. It is the creature of law. It is a natural book with spiritual meanings, and to bring out those meanings it has been submitted by Swedenborg to the test of a universal science. Nature, submitted to the same test, dictated by the same author, imprinting upon it the same thoughts and affections, has a similar spiritual meaning, and no "attempt of the merely natural mind to invalidate its peculiar sacredness" will be of any avail. In saying thus much I by no means concede the "internal sense of the Word," as given by Swedenborg, to be the true internal sense, and in exact accordance with the law of correspondences as taught by him. I can not divest myself of the suspicion that much of it is bogus—the ingenious workings of the excited fancy of the expositor, in all innocence and sincerity.

Taking, therefore, the internal sense of nature to mean all that can possibly be embodied in the "Word," we have a Holy Bible, plenary with an internal sense "about God," man's regeneration (development), and his ever-increasing glory in the heavens—a Holy Bible which is of no dubious and mythological origin, which is consistent throughout, and subject to no mutations or mistranslations, and which is itself one grand "spiritual revelation." The "means of salvation" it furnishes to man are all-sufficient and efficacious to redeem him from any degree of wretchedness and "sin," if he would but accept them and live accordingly. Man is not saved alone by his faculties of reverence and devotion, marvelousness and idealism, and their numerous projected systems of "faith;" but by all the faculties of his natural and spiritual organism—by the harmonious development and exercise of every normal tendency of his being—by his comparison, causality, constructiveness, self-respect, calculation, etc.—by his genius, skill, industry, art, and by all the passion harmonies of which he is the subject. The attempts of the ages to get up an artificial and imaginary mode of saving man—some special "system of redemption," or spurious and supererogatory "means of grace" to redeem him—have proved abortive since the world began. They always will fail of their proposed end while they are outside or above natural and spiritual law, which furnish the only true science of salvation. To hope to perpetuate the old artificiality by bringing the interpretation of its "sacred writings under a scientific law, is as perilous as it is bold. Submitted to this analysis it will sink from its airy position to its proper level among natural and spiritual things.

Swedenborg must be regarded as a philosopher, and not as a religious chieftain. Whatever, then, may be found in his works, of scientific and philosophic value—whether it relate to heaven or earth, whether it concerns man's salvation, here or hereafter—will endure and be of great practical advantage to the human family. He has told an immense deal about the "heavens" and the "hells." He has "traveled far and periled much," has discovered and announced many grand laws of spiritual being, and given us the clearest idea of the spiritual economies. No one who has not got *en rapport* with his philosophy, and become imbued with his teachings, can at all appreciate the breadth and depth of his revelations and discoveries. But, withal, he takes many things for granted. He makes mistakes in law and fact, and these mistakes he carries into the spiritual spheres, and looks forth abroad there with a vision tainted and deluded by them. The origin and sacredness of the "Word" was never a mooted question with him. He never doubted them. He never mooted the divinity of Jesus Christ. He was a believer in ancient miracles; in the authority and supernaturalism of "the Church." He was dead set against the "infidels" and the "profane." He was credulous, and, like Cromwell, believed in the immediate personal presence of the Most High. His language is much like Cromwell's devotional exhortations: "Seek the Lord, and he will come to you;" "turn to the Lord, and he will protect you." He was an exceedingly pious old gentleman, and ascribed every thing immediately to "the Lord." Every thing out of the ordinary routine that happened to him, he ascribed to the operation of the Holy Spirit upon him. Thus, for instance,

"The Lord watched over me and protected me from their evil machinations!" "It was shown me by the Lord;" "I was led by the Lord;" "the Lord enabled me to it;" "the Lord has mercifully opened my inner sight, which is the sight of my spirit;" "it was given me by the Lord to reply to them, etc.;" "through the divine providence of the Lord I am enabled to state with certainty, etc.;" "I received illustration of these truths from the Lord while I read the Word, etc.;" "it has been mercifully granted me by the divine providence of the Lord, now for many years, to be with spirits, etc.;" Just as though I would say, "It is granted me by the Lord to write this paper; I am permitted by the Lord to print it; by the Divine Providence I was permitted to try my client's cause before a jury; it was given me by the Lord to say to the jury, etc.; the Lord guided the jury in making up their verdict, and through the merciful divine providence of the Lord I was enabled to recover my client's claim, and defeat the machinations of the wicked, etc." This pious way of talking breathes through all his "illuminated" works, and many of his followers mistake it for the literal fact! There is no question of Swedenborg's honesty! He was as sincere a man as ever lived, and truthful to the last degree. He mistook the opening of his spiritual sight or clairvoyance (a discrete degree above the ordinary natural clairvoyance) for a special gift of "the Lord" and said it was "more excellent than any miracle." Ascribing every thing directly to the Lord, he had a horror of all "self-derived intelligence," which, in his estimation, was robbing the Lord of what was truly his. His standard of good was so exalted that even ordinary good men, tried by it, would suffer by the ordeal. This inclines me to the belief, that the "devils" in the "hells," are not really so bad, when judged by ordinary earthly standards of evil, as, from his representations, we are likely to think. He describes them much as a pious, venerable old person would describe the scenes of a dram-shop or gambling saloon—as very horrible indeed.

The continual and exclusive study of Swedenborg's works is more calculated to captivate and dress the minds of those of a high spiritual development, than any author I am acquainted with. They contain so much new and profound thought, thorough analysis, and extended investigation into spiritual things, and such minute and satisfactory details of the transmundane life, with such a simple sincerity, that he soon begets a confidence in his student, "possesses" his mind with his influence and system, moulds his thoughts, and gives cast and color to all his philosophy. He thus becomes positive to and dominates the minds of his disciples, and disables them from looking out of or beyond his teachings. It was by this means I was held in the Swedenborgian delusion for four years, and I can easily imagine what a dogmatist and intolerant I would have been, if the malady had become chronic in my case. There is no slavery so hopeless as that which sinks the mind in a speculative creed. It dries up the fountains of sympathy, and withers all the generous and tolerant humanitarian feelings. The law of progress requires perpetual vigilance in keeping the mind free and always open to the influx of more and more light and truth. Infallibility is no attribute of humanity, and no man can say that he has the absolute truth on any subject that rests on inference and deduction. The revelations of science, the demonstrations of facts and figures, and the instructive, passionate, and intuitive perceptions, are alone necessary and undoubted conclusions. The exercise of reason upon these premises, may, by fair deduction, analysis, comparison, etc., raise a high degree of moral evidence, that such and such opinions are true, but it never amounts to a demonstration. These are called speculative opinions, faith, creeds, confessions, etc., and have been the world's bane and quarrel for centuries. Lacking this scientific or intuitional certainty, they should always be left open to emendation, modification, enlargement, or repeal, as further discoveries are made, more light comes, or a brighter reason concludes. They are not "finalities," and to force them on the human mind is a tyranny we have groaned under for ages. These opinions or hypotheses are only feelers put forth in the dark, to search for the truth, and should never be reposed in, with absolute certainty, until they become established facts, instinctive perceptions, or scientific verities. How, therefore, can Brother Fernald, with any truth or propriety, say, that "Having passed through various changes and revolutions of faith, I have come at last to be firmly established in this central truth of theology and philosophy, that Jesus Christ is truly God manifest in the flesh and glorified in the heavens!" Historical, natural, and scientific facts may have furnished Mr. Fernald the groundwork, from which he has wrought out this opinion, as they have furnished others the groundwork of other opinions; and his reason employed on these facts, may have raised in his mind a high degree of probability that it is true; but it by no means proves it. It is still an open question, even with Mr. Fernald himself. If he knew it to be true, it would then be a "fixed fact," and he never could alter his belief in it. He is not, therefore, "firmly established" in it, but still liable to pass through more "revolutions and changes." His present strong

feelings have betrayed him into this declaration, as, also, when he says, "Sure I am that our modern Spiritualists must come to this, when they will go on with a new spirit, somewhat with the ancient glory." This is the hope and the assurance of every enthusiast and sectary. They are all well assured that the world will, by and by, come round to their opinions, and that there will never be peace, and harmony, and righteousness, until it does! But the world wags on through its "revolutions and changes," paying little respect to speculative creeds, and affirming, as everlasting only, their scientific principles. And this is the way it will treat Brother Fernald and his opinions.

Mr. Fernald says that I "repudiate all the peculiar essential truths of Christianity." This is not true. I repudiate the "peculiar essential" truths of no system under heaven. Whatever is true and good—whatever is fact, science, and legitimate deduction, in the Shaster, Bible, or Koran, I accept, regardless of where it is found. I am totally indifferent what creed it advances, or what sect it comes from. But Brother Fernald's main complaint against me is, that I deny the "interior sense of the Word," as being any more significant of spiritual things than Nature. This position I have defended as above, by placing the question in a scientific light, and exhibiting the universality and immutability of the principle by which both were produced, and are to be interpreted. The consideration of the nature of good and evil and the "eternity of the hells," I will have to postpone to another paper. Meanwhile, let every man enunciate his opinions, put forth his arguments, and let them be brought to the test of a candid criticism. The conflict of views develops facts and their rationale. In an inquisition after truth, self is in no way implicated. It is an imperipience. If my positions are not tenable, the sooner they all go by the board the better for me and all the world.

Pittsburg, March 17, 1854.

LETTER FROM WARREN CHASE.

COLUMBUS, OHIO, March 7, 1854.

Messrs. Partridge and Britton: Since journalism is very fashionable, it may not be improper for me to refer to my ramblings, post up my accounts, send in the footings, and make observations, etc. I devoted most of the year 1853 to traveling and lecturing on the phenomena and philosophy of spiritual intercourse; have thus far devoted all of the current year, and expect to continue in that field of labor for the next ten years, if my health permits and the necessities of my family do not compel me to engage in other business. By reference to my journal I find that during the year 1853 I visited and lectured in ten different States, delivered nearly two hundred lectures, and in more than fifty different places; peculiarly the contributions of friends exceeded my traveling expenses nearly enough to sustain my family, which is all I need or ask of "dimes and dollars." I have often been surprised in my travels to find so many and so much interest engaged in this subject at so early a time of its history. I have also often been surprised that the opposition is so utterly powerless to harm or retard the progress. In most places I have found the opposition to run into one of two extremes, both of which are powerless in contending with intellect, viz., ridicule or anger. I have found the candid and intelligent part of community in every place ready to listen and slow to condemn. I have found warm hearts and strong minds engaged in the cause in nearly every place where I have made a stop. I have seen very little of the silly and ridiculous part of Spiritualism, of which there is so much use made by the opponents from the very few cases they are able to glean out of the thousands of better and higher ones. I suppose the law of nature and correspondence is not varied in this subject more than in others, and each mind will seek that kind of food that suits its taste, especially when the table is spread with such a variety as the Spirit-world through its numerous communications, furnishes. I am glad the demand and supply is mainly of a pure and elevated kind, and tending to raise us in our earth-life to a higher plane of love, purity, and devotion. I have found it so, and every candid investigator I have conversed with says the same. I have traveled in the West and in the East; there is a difference in the condition of mind and its action in the two sections of country on this philosophy, and yet I know not which is in the front rank. In the West the opposition is less violent and oppressive, but more reckless and inconsistent, and easier defeated, and in fact often, to use a Western expression, "runs itself into the ground;" its assertions and falsehoods are often refuted in a week or month, and it then seeks to avert attention by new stories, etc. The friends and advocates, also, are less stable, less active, less devoted, and less ardent, but more numerous—often giving it a passing assent and going on with the speculations in which the West abounds in the same careless and indifferent manner as the church members do in the West, for these peculiarities do not pertain alone to Spiritualism. In the East the hearts are warmer, minds more ardent and devoted. "What shall we do?" is the common question; "Let us make use of this great blessing," etc. The members less, but the zeal is more. The opposition, too, is stronger and more determined, but no more likely to succeed; in fact, all the opposition combined is about as likely to succeed in putting out the sun's light and heat by each throwing a bucket of water at it. I am satisfied from my observations that the believers in spiritual intercourse number not far, in our nation, from two millions, and in two more years may outnumber all the churches combined, and certainly they have their share of the talent and intellect as well as independence.

I have given four lectures in this city. They were preceded by a course from a Mr. Wilson, and will be succeeded this week by two or three from Judge Edmonds. The friends here are highly pleased, rapidly increasing, centralizing, and organizing, and will soon need constant weekly lectures.

From this place I go Westward, and spend the remainder of this month at Cincinnati and Louisville, and the first half of April in St. Louis. After that, to the middle of May, I shall be on my way from there to my home in Wisconsin, at Ceresco, where I shall spend a month, then slowly return East.

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, APRIL 15, 1854.

TO CORRESPONDENTS.

Persons who send communications intended for the press should, if they desire to preserve them, invariably retain a copy, so as to preclude the necessity for our returning them in case they are not published. Among the mass of rejected papers they are extremely liable to be lost, and we can not be responsible for the safe keeping of communications which, in our judgment, are of no value.

THE CODE OF HONOR (?)

We happened to be in the Hall of Representatives, at Washington, during the recent belligerent controversy between Messrs. Cutting and Breckenridge. We had just taken a seat which commanded the most favorable view of the parties when Mr. Cutting commenced his speech in reply to one delivered by Mr. Breckenridge on a previous occasion. We remained until the debate was over and those gentlemen were about to retire to meditate on the congressional and popular mode of preserving their honor. It matters not which party was most deserving of censure, though we have our opinion, and it is by no means determined by our latitude, or influenced by any political predisposition.

The circumstances referred to in our opening paragraph afford the occasion for a few words on the general subject of dueling. The idea that a man's honor is to be preserved or vindicated by a resort to this inhuman mode of settling a personal dispute, is certainly one of the grossest falsehoods that ever obtained credence in civilized society. In our judgment it is only worthy of barbarians. Men who exist on the sensual plane, in whom the passions predominate over reason and conscience, and whose life is, therefore, chiefly animal, may appropriately settle their difficulties in this way, and thus like wild beasts worry and devour each other. But at this late day no man of cultivated mind and refined sensibilities can participate in a duel, either as principal or second, without degrading and brutalizing his own nature. Indeed, every act that is committed in violation of the highest principles of action known to the individual is debasing, and hence dishonorable. Killing a man to make him yield is adopting the tiger's mode of asserting his claims, and therefore a resort to this method always degrades an enlightened or civilized man. It can never be honorable to stoop below the common plane of our existence to settle a dispute. But every duelist does this whose ordinary life is elevated in any considerable degree above the level of brute existence. The true honor and dignity of human nature are best preserved when we act agreeably to our highest light. The great Teacher preserved his honor, not by returning evil for evil, but by freely forgiving the injuries he received. A purely intellectual man should employ corresponding methods in deciding every point of difference between himself and his fellow-men. Facts and reasons, questions, explanations, and apologies are legitimate means among intelligent gentlemen, and will be quite sufficient wherever there is more of enlightened reason than blind passion.

We hold that the whole business of killing people—especially among enlightened nations who profess to seek peace and to reverence law—is dishonorable to humanity. The act of taking a man's life is not rendered more noble or praiseworthy because it is preceded by another dishonorable deed; nor does a base and inhuman action ever become more acceptable to Heaven, or to a refined moral sense, because two parties participate therein, with similar feelings and with equal facilities for perpetrating a foul design; nor yet because it is done under the false pretense that honor (?) requires that the man should be sacrificed and the image of God defaced!

There are several phases of murder which in our opinion are more excusable than dueling. Common assassins are for the most part men of very imperfect constitution and development, unfortunately circumstanced, and generally uneducated, except in the exercise of their physical powers. These conditions and circumstances may be urged in extenuation of the wrongs of individuals against society. But the duelist is often found in the ranks of the most favored and enlightened, at least in whatever pertains to the current wisdom of the world. With every incentive to the formation of an exalted ideal of human action; with every opportunity to know the right and to pursue it, he violates—deliberately violates the laws of God and humanity; and because he is wanting in the boldness which dares to incur the penalty due to a capital offense, he perpetrates the bloody deed under the false and shallow pretext of preserving his own honor, and thus escapes the judgment of human tribunals.

Several States—our own among the number—have enacted laws against dueling, making it in the eye of the law, not only dishonorable, but criminal. The man who violates the deliberate judgment of the State, as expressed in this case, should be held to feel that he has outraged the moral sense of the community. We hold that no man is fit to represent an enlightened people in any deliberative assembly who is so far subject to the dominion of the passions as to resort, in any emergency, to the use of deadly weapons in the settlement of a personal controversy. Whenever this is done, the man who ventures to commit the outrage should at once be deposed from office, and declared unfit to hold any situation of public honor or responsibility.

MESSRS. EDMONDS AND DEXTER.

Judge EDMONDS and Dr. DEXTER returned from the West some days since, which fact should have been noticed before, but the omission was owing to our recent absence. We learn from the Judge that they traveled altogether over four thousand miles, delivered some fifty public discourses and about twenty lectures to select parties and private circles. Throughout their entire route there were not wanting unmistakable indications of the great revolution which is now going on in the public mind. Wherever they paused on their journey to deliver lectures—one or two places excepted—great numbers convened to hear, and a wide, general, and increasing interest was manifested. Dr. Dexter, we are sorry to say, suffered much from ill health during the period of his absence. The Judge, on the contrary, bore the journey and his almost incessant labors remarkably well, and has returned to us with his physical energies augmented.

As many persons are constantly inquiring for the second volume of "Spiritualism by Edmonds and Dexter," we may observe in this connection that the matter is now nearly ready

for the printer, and should no unforeseen circumstance occasion further delay, the process of stereotyping will be commenced forthwith, in which case the work may be issued as soon as the first of June. We still hope to publish the initial number of the New Magazine about the first of May.

MOVING OF THE WATERS AT OYSTER BAY.

On Tuesday evening of last week we visited Oyster Bay, L. I., having been invited by J. M. Ludlam to deliver a lecture on the facts and philosophy of Spiritualism. Our friend obtained the use of the Presbyterian church edifice on the occasion. A large and intelligent audience assembled and listened with profound attention for two hours. The spiritual developments have hitherto attracted but little attention in that place, but it was manifest to us that the people were disposed to treat the whole subject with great candor and fairness, which is ever the case where men are reasonably religious and religiously reasonable.

At the close of the lecture we were personally introduced to several friends, who expressed a lively interest in the subject. Among the persons referred to was Vice-Chancellor McCoun, who related an interesting fact of spiritual visitation, which we are permitted to publish. The account was substantially as follows:

Martin S. Wilkins, a lawyer, who formerly resided at Westchester, N. Y., informed him that on one occasion, when he was absent from home on professional business, he was suddenly aroused at an unusual hour of the night, and saw an angelic form standing by his bedside enveloped in a strange light. The celestial visitor said to him, "Arise! your child is dying!" The strange personage vanished. Mr. Wilkins was a man of sound mind and not inclined to be superstitious; but he was so much disturbed by this circumstance that he immediately got up, called for his horse, and started for home. When he reached his dwelling he found the family overwhelmed with grief, for the spirit of the little child had departed.

As we reached Oyster Bay late in the afternoon of Tuesday, and left at an early hour the next morning, we had but little opportunity to become familiar either with the place or the people. We were very cordially entertained, during our brief visit, by Mr. Ludlam and his amiable lady, together with the interesting circle of friends which we found at their beautiful residence.

BLACK HAWK AGAINST MORSE AND BAINE.

On Monday, the 3d inst., a fact occurred which furnishes another beautiful illustration of the ability of departed human Spirits to act as couriers. Our informant, who was a disinterested witness, was at the rooms of Messrs. Whitney and Conklin, between the hours of eleven and twelve o'clock, A. M., on the day mentioned; Mr. Conklin was in Washington, D. C., and it became necessary to notify him immediately that his child was dangerously ill. Mr. Whitney entered the room with a slip paper, on which he had written in substance the following: "Say to Mr. Conklin that his child is very sick, and may not recover." Placing the paper on the table, with his hand on it, he inquired if any Spirit would take that message to Mr. Conklin, whereupon it was signified that Black Hawk would convey the same to Washington. In about an hour and a half a dispatch was received by magnetic telegraph from Mr. Conklin, desiring to know how his child was! The next train of cars from the South brought Mr. Conklin himself. On his arrival he was met by Mr. Farnsworth, who being familiar with the circumstances above related, and knowing that Mr. C. had not yet seen his friends in this city, questioned him respecting the cause of his unexpected return, when Mr. C. proceeded to inform him that a Spirit, purporting to be George Fox, came to him, while he was sitting in his room on Pennsylvania Avenue, and said that the chief, Black Hawk, had just brought information of the dangerous illness of his (the medium's) child.

The one and a half hours which intervened between the alleged departure of the Spirit from 553 Broadway, and the receipt of the communication over the wire, must have been chiefly taken up in carrying Mr. Conklin's dispatch to the telegraph office in Washington, which can not be much less than half a mile from his rooms, and in delivering the same at 553 Broadway, which must be at least one mile from the office of the magnetic telegraph in this city.

Those who desire to commence the investigation of the facts of Spiritualism, or who may not have favorable opportunities to pursue the subject at home, will find the requisite facilities at the elegant apartments of Messrs. Whitney and Conklin.

BUFFALO DAILY AND WEEKLY REPUBLIC.

We are highly gratified to learn that C. C. BRISTOL and Mr. WELCH, late State Treasurer, have recently purchased the above-named journal, and have associated with them, in its editorial management, Mr. STEPHEN ALBRO, whose pen has more than once contributed to the interest of these columns, though his name has not accompanied his contributions. Messrs. Bristol and Albro are known to be deeply interested in the spiritual developments, and being men of generous impulses and enlightened minds, they can not be indifferent to any movement which promises to aid in liberating the world. Buffalo has long needed a more liberal press; the present proprietors and editors of the *Republic* are the very men to answer the public demand in that region, and we feel assured that they will not hesitate to speak out fearlessly on the great questions which relate to the mental, moral, and spiritual interests of society. The friends of free thought and general progress will be encouraged and strengthened by these efficient co-workers in the common cause.

We solicit the attention of our numerous readers, especially at the North and West, to the claims of the *Republic*, not only as a liberal, family newspaper, but as an important advertising medium, which it will be for their interest to patronize.

CARELESS CRITICISMS.

There are many journals that notice books without reading them at all, and many more that do so after a cursory examination. The opinion of an editor is not, therefore, to be taken as a certain index to the character of a book. *The Tribune*, in its notice of the "Epic of the Starry Heaven," intimated that that poem purported to be the work of DANTE, and suggested, what must be evident to all intelligent readers, that the production is much more like Shelley than Dante. Now it is not pretended that the author of the "Inferno" dictated a single page of the volume; nor is there any thing in the book itself from which a careful reader could derive such an impression. Nevertheless, other papers follow the *Tribune* in

their criticisms, appearing to take it for granted that the literary editor of that journal has read the book with care and is familiar with its claims. We were sorry to find that the editors of the Philadelphia *Daily Register*, who are known to be gentlemen of intelligence, fell into the same error in their otherwise excellent notice, as though they had read the *Tribune* instead of the book. In order to set this matter right, we will extract the following paragraph from our introduction to the Poem:

"If the reader will refer to the Appendix, he will perceive that the particular Spirits (Dante and Petrarch) whose presence was disclosed to Mr. Harris, did not, strictly speaking, communicate the Poem to or through him. This is not pretended. It is merely claimed that they used their influence doubtless in harmony with existing psychological laws to entrance the medium, and that when the state of interior perception and consciousness was induced, his Spirit, by virtue of this inward quickening or opening of the interiors, was brought into intimate relations with the essential principles, invisible forms, and immortal inhabitants of the Spirit-world. While in this condition, it may be presumed that he was as well qualified to obtain correct information respecting the sphere to which he was thus admitted, as men in the external state are to receive reliable impressions from the outward world. Thus the primordial elements or archetypal images of the thoughts embodied in this grand Epic were communicated to the receptive Spirit, and the process of their reception was undoubtedly as strictly normal as that by which the forms and qualities of outward things are perceived through the ordinary avenues of sensation."

"THE STARRY HEAVEN."

Mr. Harris' Poem is very much complimented and very much abused by the press. Several journals whose literary criticisms are chiefly prepared by some ambitious poetsasters—who have waited long and are not fagged—are almost sublime in the expression of their contempt. The critic of the Boston *Transcript* may be taken as an example. He talks of the "absurdities of spiritual versification, or the so-called psychometrical production of Spirit-rappers" (quoted literatim), and proceeds to make himself hilarious over the poem. He may never learn so much as the orthography and appropriate use of the terms employed by Spiritualists, but he is bound to shine, as will appear from the following brief extract from his critique:

"We can mention at least a dozen pyrotechnists who are able to make a better display of firework planets, Bengal lights, shooting stars, and fiery, ringlet dragons, than any or all of those described in this volcanic epic."

The writer is obviously acquainted with gunpowder, and probably knows more about Bengal lights than of Belles-lettres; however, we must concede that his criticism is very brilliant, owing to the immense number of strange lights evolved from the critic's brains.

ANNIHILATION ANNIHILATED.

A brief note from William Green, Jr., Esq., of Hartford, Conn., assures us that Mr. Moses Stoddard, of Windsorville, formerly an Advent clergyman, has embraced the spiritual philosophy, and that his recent lectures on Spiritualism, delivered in Hartford, have been very favorably received. The followers of William Miller—all, at least, with whom we have conversed—entertain the idea that the wicked are to be annihilated, body, soul, and spirit, and with few exceptions we have found them to be the most determined dogmatizers in the world. For this reason, especially, we are pleased to record the fact that one of their teachers has abandoned his materialism, and can now rejoice that ALL the children of God are immortal, because they are his intelligent offspring, created in his image. We suppose it is now manifest to our friend that the old world is every day coming to an end in the ruin of ancient systems which have lived out their time and are now passing away, and that "a new heaven and a new earth" are indeed coming in the approaching establishment of the institutions of the era that is dawning upon us.

Our correspondent assures us that Mr. Stoddard is ready to lecture in other places wherever his labors may be required. The friends of Spiritualism who may desire to have public lectures in their respective neighborhoods will remember Mr. Stoddard.

GOVERNOR SEYMOUR'S VETO.

Governor Seymour has vetoed the Prohibitory Liquor Bill, framed and passed by the Legislature of this State. This action on the part of the Governor was expected by some, and doubtless hoped for by all whose business and capital are invested in the liquor traffic. But a far larger class, we believe, of our citizens were not prepared for this Executive blow, which, in an instant blighted the high hopes for good that had just been predicated of the paramount temperance sentiment of the State—on the almost universal demand for a stringent law against the further debauching and poisoning of society with alcohol, and the strong endorsement given to the measure by both branches of the Legislature—after ample discussion. The election of a majority of the members of the Legislature with reference to the consummation of a thorough temperance reform, entitled the people to expect that the Governor would not defy the voice of the larger class of the people, and of their representatives. But he has thus defied them, and we think he has done so unwisely, and, for himself at least, to a disastrous end.

The Governor's reasons for the veto are such as are entitled to no weight, when the subject is viewed in the light of the moral, social, and political evils of the rum traffic as it now prevails. It may be that the bill to annihilate the curse to which our communities owe the larger portion of their tax, pauper, and prison lists, crowded some corners of the "Constitution," "Bill of Rights," "Court decisions," etc., but all milder expedients having failed, the great question was, Did this bill threaten any injuries to society at all parallel to the good it promised? Did it restrict any right or privilege of the citizen or of society, in such manner as to oppress, impoverish, debauch, or make criminals of men? Did it propose one thing that would have brought ruin, or the shadow of ruin even, save to a species of trade in liquid fire and poison, of which, in all our midst, riot, and murder, and outrage, and destitution, have been born into rampant life? No! The bill was undoubtedly sweeping, but not more so than the case demanded—no more so than the wreck and misery hourly caused by licensed rum-drinking a thousand times demands.

For Governor Seymour to talk of the money interest in the liquor trade, and the right of the citizen to eat and drink what he pleases, as bearing against the justice of a prohibitory law, was to insult the intelligence and moral sense of the people. Though the rum capital were ten thousand times what it is, to save it all from being sunk to the bottom of the sea, would not be the taking of one life, or the ruin of one family by rum! Money is not to be reckoned against the destruction of any thing that withers, and blights, and ruins society as rum has ever done, and ever will do until the traffic in it

is exterminated. If a wild beast were to come from the hills and cause the desolation down by rum, society would not rest from its horror and indignation till it was hunted to the death. The Governor that should veto a bill to kill such a beast, would, doubtless, have leave to retire from office, and his memory would be forever associated with the object of his clemency. People would not stop to ask whether or not such a beast might be fenced in for the gratification of a few, but all would join to smite him to the earth as an infamous monster.

We can not say what will be the fate of this temperance bill at that tribunal, the ballot-box, to which Governor Seymour's veto has referred it, but we trust that the people will renew their demand for a prohibitory law in such thunder-tones as no future Governor shall dare disregard. The best interests of society demand it; and especially do we hope that all Spiritualists will take high moral ground on this, as on all great questions, and, without caring for political party considerations, will vote and act for the destruction of evils that curse, and only curse, society!

THE MEMORIAL.—We are in the daily receipt of private dispatches from Washington, and we are now prepared to say, that the Memorial will, doubtless, be presented before the date of our present issue. It will be offered to the Senate by one of the most influential members of that body, who will move its reference to a select committee. The senator who will introduce the document, belongs to the dominant party, and his motion will probably be supported by other distinguished senators. It will not surprise us if the subject is treated with far greater civility than many gentlemen are at present inclined to suppose.

VOLUME THREE.—Our friends will please bear in mind that we enter on a new volume of the TELEGRAPH the first week in May. Now is the time to make one simultaneous effort to increase the circulation of the paper; but our friends will scarcely require an exhortation from us to prompt their efforts.

DIGEST OF CORRESPONDENCE.

MR. T. H. GRAHAM, of Dover, Mich., writes us a communication on the healing of disease by Spirits, in which he expresses the belief, arrived at "by a chain of circumstances," that the Spirits employ various ethereal medicines and compounds which exist, or are prepared, in the spheres where they reside,—and wishes to know if any others have witnessed facts which tend either to confirm or refute his theory. For one, we can respond, that we see nothing intrinsically irrational in his proposition, and some facts which we have witnessed, and many others of which we have heard, seem to argue strongly in its favor. We knew an excellent clairvoyant medium, an unsophisticated young girl, who, being out of health, was, during several weeks, frequently thrown into the interior state for the purpose of receiving her medicine, as she said, from a particular Spirit. The medicine, she declared, was given to her in a spoon which was invisible to all except herself, and she would open her mouth and apparently gulp it down, making all the wry faces that a really nauseating drug would be likely to provoke. While under this treatment, her health gradually improved, and at length seemed perfectly reestablished, when this strange process of medication ceased. She, however, was always obliged to go into the clairvoyant state in order to take the nostrums; and the latter, being of a spiritual substance, evidently acted upon her spiritual nature, and through that upon her body. We have known of several other cases in which clairvoyants have seen, and felt, and tasted the spiritual medicines that were given to them, and have experienced similar effects from them. It is probable, however, that Spirits in most instances heal by the voluntable instrumentality of their own vital magnetism.

From a letter just received from Greenburg, Ind., we learn that our friend Warren Chase, during his recent visit to that place, really succeeded in stirring up a hornet's nest of sectarian opposition, although, as a general fact, the *unco guid* would not condescend to listen to that which they deemed so fit a subject for their maledictions. A vigorous attempt was made to stone our friend to death with hard words, such as "blasphemy," "miserable humbug," etc.; and one good clergyman whose zeal came near the boiling point, went so far as to say that "Chase should have been egged and driven out of town by the people." A cause which is opposed by such weapons and in such a spirit, may be presumed to be pretty strong and its opponents correspondingly weak. If our good clerical friend really wishes to destroy this obnoxious plant called "Spiritualism," we would advise him to put his logical spade under its roots and pry it out as carefully as possible, and cast it over the fence, and not be thrashing it with his cudgel and scattering its seed all over the garden. This advice might do for several other meridians besides that of Greenburg, Ind.

MR. JOHN FISH, of Jackson (state not mentioned), writes us some impressions which he has had respecting the progress of intellectual development in the race. They are to the effect that mentality, in its revolutions, unfoldings, and declensions, has observed a law of cycles similar to the law of the seasons, in which what has corresponded to spring, summer, autumn (or maturity), and winter (or decay) have been observed—the latter always being succeeded by a new spring or period of fertility. The general facts of history would seem to countenance our correspondent's theory; and if he will look sharp we think he will perceive that a law of periodicity corresponding to the astronomical cycles applies to many other aspects of human life, both physical and spiritual—individual and social. It is by the harmony of numbers, developed by the march of universally interblending cycles, that the poetry and music of the universe is made up. If our correspondent will consult a work entitled "THE MACROCOSM AND MICROCOSM," which is for sale at this office, he may possibly obtain some further suggestions on this and kindred subjects.

MR. H. HERBERT BEEBE, of Stockbridge, Ingraham Co., Mich., writes us concerning the religious and spiritual status of that place. Some two years ago there was in that town a so-called religious revival, by which means almost all the youth of both sexes were brought into the Church. It seems, however, that since that period the bars of the sheepfold have by some means fallen down, and nearly all of these young lambs have run out, and are now wandering over the mountains and through the valleys of worldliness—a thing which not unfrequently happens under similar circumstances.

FACTS AND REMARKS.

CONFERENCE OF APRIL 6.—The Conference at this office, on Thursday evening of last week, was opened by S. B. BRITTAN, whose principal theme of remark was liberty of conscience and of speech. He considered the truth as endowed with sufficient power to take care of itself when left free in its conflicts with the equally free powers of error, and offered this as an explanation of the course of the TELEGRAPH in frequently admitting articles whose philosophy and theology the editor could not sanction. Mr. REYNOLDS made some remarks upon the fact that spiritual communications are so commonly tinged with the opinions of persons composing the circle to which they are addressed. For illustration, he incidentally referred to the sayings of two Catholic ecstatics, put before the public some years ago under the auspices of Lord Shrewsbury, exalting the peculiarities of their religion to the dignity of divine sanction. To account for these facts he supposed that men in this world are associated mostly with such Spirits as have views similar to their own. Dr. HATCH spoke of the varieties of opinion and mental characteristics which obtain among Spiritualists, some seeking one kind of demonstrations and some another; some resting upon the mere abstract fact of such demonstrations, and some looking for their practical results and to their forebodings of a happier future for the race. He was not satisfied with resting upon the mere fact of these spiritual manifestations, but was disposed to seek their practicalities. He also referred to the many discrepancies in spiritual communications, and argued that these were all useful as demonstrating the diverse conditions which obtain in the spiritual world. A GENTLEMAN, whose name we did not learn, spoke of the spiritual communications as confirming his previous views respecting the paternal character of God. W. FISCHBACH stated facts in his experience to prove that Spirits did not always echo back the opinions of the circle which they address, however frequently that may be the case. A certain Spirit had repeatedly insisted, in his presence, upon doctrines which were diametrically opposed to his own, and which were not even understood by the medium or any other person present. He was several months afterward impressed with an explanation of those views, which perfectly satisfied him of their truth. Mr. BRITTAN gave some account of his recent visit to Washington, and of conditions and prospects relating to Spiritualism in that city. He also related some remarkable facts which will be given elsewhere. A GENTLEMAN, of this city, related an instance in which he had telegraphed his family in Savannah, Ga., by the aid of Spirits. He also gave accounts of some wonderful physical manifestations. Mr. BRITTAN exhibited some beautiful drawings executed with astonishing rapidity by Spirits, through mediums in Washington; and the meeting then closed.

THE YGDASIL TREE.—All primitive nations during their native simplicity appear to have had truthful conceptions of the general constitution of nature, of the human race, of the spiritual world, and of the connections and reciprocating movements of all things; and some of those conceptions, as embodied in myths and allegories, have even been far more comprehensive and truthful than any which generally prevail on the same subject in this age of extreme individualism, isolation, and consequent superficiality. Among the numerous illustrations of this position which might be adduced, we may mention the allegory of the Ygdasil tree, or tree of the world, as conceived by the rude Scandinavians of the olden time. The Ygdasil tree was a mighty ash which grew over the well of time, extending its branches over the whole world, and its tops topped the heavens. It has three roots, one of which was among the gods (or spiritual principles), another among the giants (natural principles or forces), and the third was under Hela, or in the inframundane and chaotic realm. Near these three roots were three fountains, and from these fountains arose three beautiful maidens, the Normas, whose names were Urd (the past), Vard (the present), and Skuld (the future). These maidens determined the fate of mortals, and aided or restrained, rewarded or punished, them by their ministrations. On the topmost branch of this majestic tree, peering above the heavens, was perched an eagle, with keen eyesight, penetrated far into the surrounding realm (representing the perception and wisdom of Spirits); a squirrel was constantly running up and down the tree (spiritual communication), while four stags roamed through its branches and ate of its bark (commerce and social intercourse). A serpent (the corrupt tendencies of the human heart) constantly gnawed at the root of the tree, and the trunk would rot and the leaves and branches wither but that the holy maidens water it from the sacred fountain and keep it green and flourishing. Over the fountains are two swans which perpetually sing Heimdal's song of the fate of the tree of the world—the voices of the past, the present, and the future in the councils of the gods. It would be difficult to conceive how so great an amount of true wisdom could be embodied in fewer words, or how philosophy so profound could be clothed in a more attractive garb.

STRAY HORSE FOUND BY SPIRITS.—Rev. C. Hammond, the well-known medium of Rochester, in writing to the *New Era* relates the following remarkable fact: In October, 1852, two young men, entire strangers to him, and residing forty miles distant, called on him desiring to have an interview with Spirits. Mr. H. took the pen and was made to write, "The gentleman is looking for a stray horse." Upon this one of the young men inquired, "Can the Spirit tell me where I can find it?" In response, Mr. H.'s hand was made to write, "Go home, and in ten days you will find your horse in a town cornering with the one in which you live. It is in a northwest direction from your residence, and twelve miles distant. Go to the town clerk's office after the first of November, and you will there find it recorded as a stray." The communicating intelligence then went on to describe the road leading from the gentleman's house to the place where he might obtain information about his horse, mentioning several minute particulars as descriptive of the latter place; and ten days afterward, by following these directions, the horse was recovered, all the statements and descriptions of the Spirits being completely verified, even to the record on the clerk's book. The medium was entirely unacquainted with the place pointed out in the communication, and there was no possibility that any portion of the directions could have proceeded from his own mind.

A SPIRIT ARM.—There are some persons who are constitutionally so skeptical in regard to spiritual existences as not to be readily convinced even after they have been personally subjected to the powerful controlling influence of Spirits. One of this class was recently asked by a friend of the writer whether he had any more faith in Spirits than he had had during previous stages of his experience. He answered, "I ought to have," and then proceeded to give his reasons, which were as follows: He said that a few nights previous, after he had extinguished his light and gone to bed, he heard a slight rustling as of silken garments. He looked and saw extended over him a large arm with a flowing sleeve, and the arm waved over him back and forth. Being startled by so unexpected an apparition, he immediately hid his head under the cover. After remaining thus for some time, he ventured to look out again, when he saw the arm still extending over him, emitting brilliant lights. The hand then patted him on the forehead, causing him to feel distinctly the impressions of the fingers; and then it vanished. On arising the next morning he looked in the glass and found the impression of the mysterious hand left in the form of inflamed blotches where he had been touched upon his forehead the night before.

SPIRITUALISTS ELECTED.—A majority of the voters of the city of Camden, N. J., have shown themselves free from that silly bigotry which sometimes prompts persons to consider others as crazy, or as leagued with the devil, because they happen to be advocates of the doctrine of intercourse between the Spirits of the departed and those still dwelling in the flesh. As an evidence of this, a correspondent (P. Zieber) sends us a statement of the fact that Josiah Swan, a clairvoyant medium, was recently elected by a large majority to an office of temporary public trust in that city, and that Dr. Birdsall, also a publicly avowed Spiritualist and medium, was elected Justice of the peace.

FITS CURED BY SPIRITS.—Mr. B. W. Williams, of Deming, Hamilton Co., N. Y., communicates the fact that Mrs. Alice Wiles, of that village, who had long been subject to fits, and was badly, and to all appearance hopelessly, diseased, was brought under Spirit-influence and cured in the space of six days. Since the last operation by the Spirits, when she was pronounced cured by them, she has had no more fits, and she is now daily gaining strength, and looks better than she has done for many years.

MARRIED.

In Jefferson, on Sunday the 26th inst., by Rev. S. Barnes, Rev. ADONIS V. VALENTINE, formerly of Boston, Mass., to Miss ELIZA A. BIRLOW, of Akron, Ohio.

CORRECTION.—An error occurred in the article announcing the physical dissolution of Mrs. Albert B. Paine, of Randolph; it should have been Randolph, Vermont, instead of New York.

NEW YORK CONFERENCE OF SPIRITUALISTS.

April 4, 1854.

Mr. PARTRIDGE read extracts from his correspondence to show the state of progress in Spiritualism. He alluded to a discussion then proceeding in another place, as to what, on Scriptural authority, is the condition of mankind in the future life, as evidence of the universal want of light and knowledge on the subject of man's future. The anxious heart of humanity wants to actualize its ideal—to realize its faith—and he deemed that which enabled us to do it in value above all earthly acquisitions. To this end he advised active efforts on the part of believers to sustain public meetings and mediums for the purpose of disseminating the glorious truth of a future life.

Mr. PRAY spoke of the suggestion as involving very grave considerations. It would be a very important step either for good or ill. We should avoid all attempts at empty external show. He was opposed to external symbols of superior excellence or devoutness, and of all things let us beware of establishing another sect. This he deemed a misfortune which neither we nor our successors would recover from in a long time to come. He was not opposed to the thing itself, he only wished to caution against hasty measures. When he reflected on the disasters of sectarianism darkening the pages of all human history, he felt it impossible to restrain the voice of warning against all attempts, however plausible, to perpetuate the evil.

No further action was taken upon the subject by the Conference. Mr. J. M. SPEAR addressed the Conference from the interior stage. He urged action on the part of Spiritualists. If we believe in these great truths, let us act as if we did—let us show the world that we are living men and that the truth is alive in us. We believe in spiritual presence and spiritual communion; let us manifest it by our deeds. When the building is completed the scaffolding may be removed. The past experience of the race has served that purpose; but it is time we had an experience of our own—a revelation not bound up in books, but impressed upon the inner life. To this end is the spiritual world revealed to us. It gives us living, wiser, better teachers than the mere pulpits expounders of the day. You ask them the origin and use of a single hair that God has numbered, and they are dumb; ask them to explain the process of germination—the philosophy of development—and "they don't know!" The deep, beautiful blue sea is spread out before them, but its formation and sublime uses they can not tell; and external science is alike impotent as a final resort. Light must flow down to us from the realm of causes if we would have the truth revealed. Let us trim our lamps to receive it.

Mr. ANDREWS took the stand to relate a conversation with the Spirits tending, in his estimation, to correct some popular fallacies with regard to the mode of communicating. He said Swedenborg had done much to redeem the world from its vague mysticism on the character and mode of spiritual existence. He thought that a Spirit was a man in the most comprehensive sense of the word. But while he had rendered this point so clear, he had plunged us in mystery again by asserting there was neither time nor space in the spiritual world. He says this and at the same time describes extended plains, flowing rivers, and magnificent cities. This, in the opinion of the speaker, was wholly incomprehensible. In the conversation alluded to, it was said that the sphere of spiritual existence was above, but adjoined to, that of the earth, and revolved with it around the same common center, and was lighted by the same sun; that the inhabitants of that world could not exist in this. Spirits can not breathe our air any more than we can water. They, like many persons in the form, have a subjective as well as objective existence—a kind of dream-life—an intromission from their actual every-day life into the ideal, in which favorite dogmas, notions, opinions, and views of things assume an objective existence and become to them realities. Thus, one in that state, if he really believes God was born in a stable in Bethlehem, would see THE MANGER AND THE OXEN, and would affirm the same in all honesty, just as one in a corresponding state while in the body supposes he sees the Spirit-friend standing by his side, etc. Whereas the subjective life of the medium is alone conscious for the time being, and by psychological influence from Spirits *en rapport* with him the impressions seem to be the real. His sensor nerves affirm actual contact, when in fact the Spirit-friend who plays upon them is miles on miles away. Mr. A. thinks took much stress is laid upon this interior, impressional life. Facts are without us, and we must verify them by reason and observation, and this is the only reliable method.

Dr. GRAY stated some facts of a physical nature which he thought did not fall within the range of Mr. Andrews' explanation, which facts, and his remarks thereon, will be given at a future time.

EXTRAORDINARY MANIFESTATIONS.

We copy the following from the Springfield Republican, not so much because of any thing new in the manifestations therein recorded, as for the substantial guaranty given of the facts:

To THE EDITORS OF THE REPUBLICAN:

As many of our citizens are of opinion that the wonders of Spiritualism, so-called, have been explained away by Prof. Grimes, as being a manifestation of the mesmeric power, and as the professor asserted that the manifestations would cease from that time forth in this community, I am induced to offer you the following facts, which I, in company with several other persons, witnessed at the house of Rufus Elmer in this city, on the evening of the 28th of February, 1854. The circle, consisting of nine persons besides the medium, were seated around a common cherry table, when the following phenomena occurred: The table commenced a trembling, vibratory motion, sounds were heard on the floor and table, some of which were very loud, then the table was rocked with great force, then raised nearly, if not quite, two feet from the floor, and was held supported in mid air with a waving motion, as if floating on the agitated waters of the sea, for considerable time. This operation was repeated a number of times. Then by the tipping we were directed to place the dinner bell (weighing one pound one ounce) under the table on the floor, where it was rung with great violence many times; questions answered by the raps upon it, and with it each individual in the circle was touched in such a manner that there could be no mistake about it. We then requested the Spirits to pass the bell from the floor and place it into our hands, which was done to each individual separately; and again, at our request, it was taken from our hands and carefully deposited on the floor. Again, when we sung the hymn, "While shepherds watch," the bell was raised from the floor and rung in perfect time with the measure of the tune sung (Old Coronation), after which another tune was drummed out with the bell against the under side of the table, the sound resembling the roll of drumsticks in the hands of a skillful performer upon a tenor drum. This was continued for several minutes.

All the above I know was performed without human agency; the hands of each person present during the whole performance above described being on the top of the table, with the room well lighted, and in the full view of every person present; and this was also the case during the whole sitting. During the whole time of the various performances with the bell, as well as before and after, our garments were pulled almost constantly, two handkerchiefs were firmly knotted together while lying in the laps of the owners, our persons were many times touched more or less forcibly, producing a peculiar and indescribable sensation, some of us had our limbs grasped with considerable force, and distinctly felt the form of the Spirit-hand, a soft, delicate, elastic yet powerful touch, which can not be described, but must be felt to be appreciated. The reader will bear in mind that the hands of every person present were in plain view on the top of the table.

The name of the medium is withheld, he being, like many others in our city, unwilling to face the bitter contempt, scorn, and sneers which must be borne by all who have the moral courage to honestly and fearlessly advocate and defend the claims of the modern manifestations to a spiritual origin.

Yours, in the cause of truth,

H. F. GARDNER.

SPRINGFIELD, March 1, 1854.

We, the other members of the circle above referred to, most solemnly and emphatically declare the foregoing statement subscribed by Dr. Gardner to be strictly and literally true, and that we were severally in our normal condition, both of mind and body, were fully conscious of all that transpired, and know, as well as we are capable of knowing any fact, that the manifestations above related were produced by some invisible intelligence entirely independent of ourselves or of the medium.

Mrs. John Lord, Miss Mary M. Harris,
Mrs. R. Elmer, F. C. Andrus,
Mrs. S. A. Ritchie, Rufus Elmer,
Marshall Elmer.

SPRINGFIELD, March 1, 1854.

Original Communications.

BREATHINGS OF THE INFINITE.

THOMAS L. HARRIS.

"Tell me what is Inspiration?"
Once I heard an angel cry;
And a Spirit made reply,
"Tis the breath of Deity;
'Tis the rising of the sun;
'Tis the blooming of the soul;
'Tis man's normal life begun!
Where the sea-like furies roll,
Man walks forth and saith, 'be still';
And they calm beneath his feet,
And entranced he standeth till
All his spirit is the seat
Of the order that obtains
Where the crowned Eternal reigns."
Thus the Spirit made reply
Passing in his glory by.

Louder, loftier through creation
Thrilled that angel voice afar—
"Tell me what is Inspiration?"
Then from out a distant star
Came a loud, harmonious voice,
"Tis a crown of Spirit-fire
Garlanded by God's own hand;
'Tis an utterance clear and grand
Wafted from His seven-fold lyre;
'Tis the poetry of God
Breathed through mortal instrument;
'Tis the angel in the tent
Quickening man, that sleeping clod,
Straining in divine embrace
Earthly form to heavenly face;
'Tis the rushing of the wind
When the Infinite draws nigh;
'Tis the effluence of the mind
Of the one Divinity!"

Thus that second angel sang,
And I heard the stars rejoice.

"Tell me what is Inspiration?"
Loud and clear the echo rang
Once again; then calm and still
Came the Spirit of a thought
Never yet in words outwrought;
And it stood with face uplifted,
And it answered, "What is man?
What is man?" A spirit gifted
All God's uttered thoughts to scan.
Where'er the worlds are drifted
O'er the ocean tides of space,
Man, the Spirit, lifts his face
With the immortal splendor burning
To the Eternal Father turning,
Seeking from the Father's mind
Wisdom deathless, unconfined.
And the Father, drawing near,
Fills the soul's calm atmosphere,
And the diamond orb of mind,
With the breathings of a wind,
Redolent of harmonies,
Quickening man with ecstasies
Of divinest love, that thrill
All the hidden founts of will.
Love is Inspiration's child
Wed to Faith, the undefiled,
And the twin in Eden dwell,
Watching there Truth's living well.

March 30, 1854.

GOD.

Dr. RICHMOND:

Respected Friend—I have just finished the perusal of three articles on God, two by W. S. Courtney and one by yourself; they belong together as much as though they had been written by one and the same author; and I will say that, taking them thus a whole, I know not where to find, among the theological writers of the day, any one who has treated that important subject with so much simplicity, perspicuity, and profoundness as you together have done.

In the closing article, in reply to W. S. Courtney, you have supplied just what he lacked, i. e., a perception and acknowledgment of the *dual* nature of Deity; yet, as you assert, it is but a logical sequence from his own data, and not a whit less so than any deduction which he himself has drawn therefrom.

I thank you sincerely for the promulgation of that much-slighted and long-neglected truth. Theodore Parker has hinted at it, in his last book, some twenty times, speaking of the "Heavenly Mother," and contrasting her with the "unmotherly God" of the old, but still fashionable, theology; yet it is, as I apprehend him, in a pantheistic spirit, and as not discerning propriety in using the distinctive masculine appellation of "Heavenly Father" exclusively, as applied to Deity, any more than his counterpart Heavenly Mother, rather than from a conviction in his own mind of their being in reality in existence either a Heavenly Father or Heavenly Mother in the sense friend Courtney and Dr. Richmond have so lucidly and logically set forth in those three articles. But to Dr. Richmond belongs the honor of having been the first to break through the theological ice that, by reason of the increasing absence of the rays of light and heat from the sun of revelation in what (as though in mockery) has been called *Christianism*, has been freezing thicker and stronger for the last eighteen centuries.

Why, what an astounding truth, Doctor, have you declared to the world! that in all the history of Christianity, with ten thousand of priests devoted exclusively to the work of mediocrity between God and man—the only authorized orthodox avenues of spiritual light and truth to fallen humanity—the feminine element has never been discovered or recognized as existing either in the Creator or in any of the countless hosts of angels, seraphs, or spirits who inhabit the many mansions of the spheres of glory.

It is evident that the genuine, true-blue orthodox clergy do not believe in the immortality of the soul of women, because death, according to their system, unsexes them, they being transmogrified by it from females into males to make them correspond with the male gender of their great *anti-Christian* God, and of all the orders of glorified beings in the heavenly world.

Consequently the Christian clergy have acted perfectly consistent with their faith throughout all the ages of Christianity by excluding woman from any participation in the government of either State or Church, disfranchising and treating her as a nonentity, except when wanted for selfish or sensual purposes. Why should they admit a feminine principle or sex into a civil or ecclesiastical government which has no existence in the Divine government, of which they are supposed to be the correspondential representatives?

You have well said, that when this *dual* system of God is understood and adopted by mankind, *as it surely will be*, important, practical, moral, mental, and physical results will follow; and that it will be found that woman, as well as man, has an existence, a right, and a place in all worlds created by a *dual* God.

I often wonder what the "Women's Rights" people are about, that they do not lay this beautiful, self-evident truth—God is MALE AND FEMALE—as the very corner-stone of the edifice of human rights which they are seeking to erect. As well might the builders of Solomon's temple have never used their neglected and long "rejected corner stone," as for the true reformers, who seek to build that which will *finally* stand, to succeed so long as they continue to neglect and reject this primal fact and first principle of all principles—that the Author of all existence does himself exist; that he who formed the eye can himself see—he who formed the ear can hear—he who formed the heart can feel and understand; that he who created organized, intelligent beings is himself an organized, intelligent being; and that he who made this earth, and every unorganic thing either positive or negative, and every organic thing and being, either masculine or feminine, is himself the *First, the Best, the Greatest, MALE AND FEMALE*.

I remain, respectfully, your friend,

and a lover of moral courage,

F. W. EVANS.

SHAKER VILLAGE, NEW LEBANON, COLUMBIA CO., N. Y.,
February 19, 1854.

THE ODIC FORCE.

In No. 99 of the TELEGRAPH I find an article on this subject from J. K., of R. I., in which he claims that the movement of rings is new. It is not so to me, for some two years ago I read a letter from an Illinois clergyman (I have forgotten the name), in which he claims "that the power that produced the phenomena was identical with the *od* or *odic* force of Reichenbach." I made some experiments at the time, and found that a string of any texture, to which may be attached a key, nail, or ring, and suspended from the *first joint* of the *first finger* of the *right hand* (or left for left-handed persons), then resting the elbow upon a table or arm of a chair, so as to get the bone fairly on its point, it will in a few seconds commence to vibrate, with some east to west, with some north to south, and others again will assume a circular form. Thus having established the *natural vibration*, let the holder *will* it to move to any points of the compass, or to move circularly, and it will almost immediately obey him, and change as he wills it to change.

Another singular phenomena is, that if you hold tobacco or the smallest pellet of poison under the suspended object it will almost immediately *stop all movement*. Nor can all the power of the will start it till the poison is removed. In fact, with some it will not move at all while keys or tobacco may be in the mouth or the pockets.

It vibrates with some with greater force than others, and with *very few* not at all.

As the result of the experiments I made, I came to the conclusion that it would be valuable as a test of *medium power*, and as showing the connection between the *od*, as demonstrated by Reichenbach, and the influence of *Spirits* over the human body through the medium of this agent. I can not but think that if experiments were made more varied than those I had opportunity to make, and their results more carefully noted, the *philosophy of Spirit-intercourse* would be placed within the comprehension of all.

A. MILTENBERGER.

St. Louis, March 31, 1854.

BIBLICAL PHRENOLOGY.*

As the Bible is being tested by the developments of the present age, its merits and demerits being discussed, I wish to place before the mind its claims as being a phrenological work. I shall be brief in this communication, and if you give this a place in your paper you will confer a favor.

I begin with the "Revelation of St. John." He, it seems, was a clairvoyant, and represents the abnormal state by the "island of Patmos," which was surrounded by the sea. John, in that spiritual or mesmeric state, was surrounded by the sea of physical mind, but not under its influence. He was under the influence of the higher powers of the mind, under the intuitive powers, in a state to behold mind and its operations, the same as the natural mind beholds the physical body and its movements, and, like Gal, Spurzheim, and others, discovers seven departments of the mind, which he denominates seven churches, and one that is developed addresses a word of admonition or reproof to each, as the case required, and promises a reward to each. This individual is a representation of intellectual harmony, or a developed, harmonized mind.

In the fourth chapter it states that "he beheld a throne, and in the midst of the throne were four beasts full of eyes." These "beasts" represent the four powers on which the mind rests; they are, life, motion, sensation, and intelligence. The "lion" is a representation of life, the "eagle" of motion, the "face of man" of sensation, and the "dying eagle" represents intelligence. They "rest not," but are continually developing themselves, or "singing, holy, holy, holy." They had each of them six wings, twenty-four in all, which are the twenty-four elders. The "twenty-four elders" represent the twenty-four reasoning faculties, which belong to the front part of the brain, which faculties are, Language, Order, Size, Time, Weight, Form, Color, Individuality, Tune, Eventuality, Memory, Alimentiveness, Ideality, Sublimity, Imagination, Marvelousness, Spirituality, Hope, Self-esteem, Veneration, Benevolence, Continuity, Self-denial, and Causality. These constitute the "elders" which are around the throne upon which Reason sits.

In the fifth chapter a book is introduced "sealed with seven seals," another representation of mind with its seven departments unopened; "but the lamb with seven horns and seven eyes opens it," i. e., intellectual harmony opens the book. The remaining chapters represent the operations of the mind while these departments or seals are being opened.

I pass to the twelfth chapter. "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." The "woman" represents a developed mind, the seven departments and five senses being developed are represented by the "twelve stars." The "child" she gave birth to was the intelligence imparted to our first parents, as we call Adam and Eve the "dragon" represents the physical development of that age.

"And the woman fled into the wilderness," or beyond the comprehension of their development, as soon as she had imparted her intelligence, as she had been given to heaven, and has been kept in store for the mind to use as soon as it became developed to it.

And the intelligence was caught up to heaven, and has been kept in store for the mind to use as soon as it became developed to it.

"The serpent cast out of his mouth waters, as a flood, that the woman might be carried away by it." This is a representation of the impartation of intelligence, which was not understood by those to whom it was imparted, but who construed the intelligence according to their ability to appreciate it.

"And the earth helped the woman; and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth." By the development of the physical mind, the mind progressed above the development of that age. The commotion of the mind is represented as "sand," and the influence that emanated was represented as a "sea."

Thirteenth chapter. "And out of the sea came a beast with seven heads and ten horns," which represents the Mosaic dispensation. The dispensation of Moses received its power from the influence of the past development. And this beast was succeeded by another "beast," without description, save that he "had two horns like a lamb, and exercised the power of the first beast before him, and spake as a dragon." This "beast" represents the development of the age from which the present theology emanated. The "two horns of the beast" represent the departments of Church and State. These two departments belong to the same age of development.

The "woman on the beast," seventeenth chapter, is a representation of the Church at the present time. The "woman" was arrayed in purple and scarlet, and decked with precious stones and pearls, having a golden cup in her hand." This represents her state to-day; the world is governed by her influence; she rides upon the State; she subjects the mind to her will; she erects the gallows, state-prison, and jail; she suppresses freedom; she teaches distinction; she requires all to bow at her shrine; she persecutes every new discovery because it conflicts with her ignorance, but as soon as a new discovery is tested and adopted she claims it, and it is dedicated to her—she *decorates herself* with it. Yet, notwithstanding this, she is the same discordant development which is represented by the beast with two horns, whose description was "like nothing in heaven or earth." She is compared to a great city; but the eighteenth chapter says, "Her plagues shall come in one day, for in one hour is her judgment come and she made desolate."

After this there is another impartation of intelligence represented as a city, and called "New Jerusalem," which represents the intelligence of a highly developed age. "The wall of the city had twelve foundations, the names of the twelve apostles of the lamb," which represents the seven departments of the mind and the five senses developed to intellectual harmony, and compares wonderfully with this age in which the physical mind is developed to such an extent that it can analyze a universe, and classify and arrange its component parts.

I write this that the Bible may have its due share of credit for the truth it contains, and that its merits may be appreciated by the Spiritualists of the present age. The Bible is not to be blamed for the use theology has made of it, nor is theology to be blamed for the ignorance it manifests. Phrenology has been but lately developed to the physical mind, comparatively speaking. The community has not received its truths yet as a whole, but it is evident that there is a class in the community who appreciate its merits.

God speed Spiritualism that phrenology may be appreciated.

P. C. S.

SPIRITUALISM IN CANADA.

The following communication, purporting to have emanated from the Spirit of John Wesley, comes to us from Hiram Shenich—the medium through whom it was uttered—of London, Canada West. It relates to an interesting subject:

THE MILLENNIUM.

What, and when, is the millennium? It is believed by some persons that some time about the end of two thousand years of the Christian era Christ will come in his glory, bringing with him a mighty host of angels; and such believers strenuously reject the idea of Christ, or any of the host of angels, communicating to earth. Now it is near the twentieth century, and Christ and a mighty host of angels have come, and are still coming, with all the lowly meekness that characterized Christ. They visit the low and despised of the world, as did Christ; and not only the angels, but all who pretend to be instructed by their teachings, are despised by the popular mind. How many long years the world has been looking for angels to teach them, and now, when the long-looked-for period has arrived, the watchers cry, "devil," positively refusing to receive what they have so long and anxiously waited for. When I lived on the earth, with what intense interest did I look for the millennium; with what joy to all people did I anticipate this day; I expected to see the world all shout for joy, singing one universal anthem of praise, all crying welcome to the millennium—welcome to this happy day, for which all other days were made. But, alas! for my anticipations; alas! for the flower of my hope, it withered in the bud; the great millennium has come; Christ and the mighty host of angels have come; the joy of the world has come, but, alas! how does the world receive it! The windows of heaven are opened, and blessings are showered on the world, and the world receive them not. Sad, sickening thought. Oh, poor humanity! how long will you reject the light of Heaven; oh, Heaven! have pity on ignorant humanity, they know not what they do. How oft and how willing are angels to gather together humanity and guide them all to that haven of harmony that none but the good can inherit. Oh, earth! learn thy destiny, seek wisdom from the fountain of purity; the fountain is now open for all—all may drink till they are made pure without money and without price. They need not go here or go there. Be not over-wise in thy own conceit. The Christian world pretend to follow and believe the Bible, and by so doing they think they must reject angelic teachings; let them search their Bible and see the millennium promised about this time; let them say our Bible is true and the millennium has come. Am I never to see my anticipations realized? Yes; a little more time I will be patient.

Humanity's friend, indeed,

J. WESLEY.

Written through Hiram Shenich, medium.

EXPERIENCE OF A CLERGYMAN.

MESSRS. PARTRIDGE AND BRITTAN:

By the request of my dear wife, who left the earthly form September 8, 1851, I take the liberty to write to give you my progressive experience. Having been a Methodist local preacher in England and America for about twenty years, I had many difficulties to contend with; yet I considered that if Spiritualism was what it purported to be, it would be worth every thing to me. I have twelve children, and a number of them are writing, speaking, and seeing mediums, therefore I have had a good opportunity to investigate. I did that which many professors do not do. I did not try to prove the Spirits good or bad Spirits by my old opinions, but permitted them to write whatever they thought proper. My wife has given me all the evidence I could wish for. She has related things that transpired thirty-two years ago in Lutwold Castle, England, and many things that happened on the voyage from England to this country. From the time of her death up to the present time, I have received evidence enough to satisfy any reasonable man. Her death was sudden—so sudden that she had not time to divide her wearing apparel and many other things that belonged to her. She put our little daughter to sleep, who is eleven years of age, took possession of her, and divided the things. She did this three different times. She emptied her boxes and parted her clothes as well as if she had been in the body. She found that one article was missing, which she described even to the very last that was on it. On investigation it was found to be so. She also cut my hair, through the medium, as she had been accustomed to do for thirty years.

I have also constantly received communications from relations and friends. They told me I was to be a seeing medium, and so it proved. The first I saw was (as they call it) the Spirits in open daylight (not the new body). They are always with me. They rap upon my ears and head, and always rap on my pillow at night. They light me to bed with a bright cloud, and I can see them by candle light moving round the room in colors of crimson and blue. And now, of late, I am enabled to see my father, mother, sister, and brother-in-law, but none so plainly, nor so long at a time, as my wife. I have been able to examine her features and dress. She looks about thirty years of age.

Lately they have been giving me nightly visions in my bedroom. They present to my spiritual vision all kinds of beautiful colors, and change them very rapidly. Some things I have seen were so beautiful that I could not describe them. Hundreds of men, women, and children, some white and some black, come to see me. I sometimes see fine fruit trees with beautiful fruit on them, and black men gathering it. Next they presented to my vision a pretty room lighted very brilliantly, with a Bible on the table. I was impressed that the light was come that we might understand the Scriptures. One night I awoke as the clock struck eleven, and they gave me signals to look, as they always do. The first thing I saw

was a large frame of an old building, composed of round timbers without any hewing. It was a dismal, dark-looking place, and appeared to be falling. I then saw men walk round and examine the building, and among them a very tall, large man, with a cocked hat on. My impression was that he was some church dignitary. They looked at it for some time, and then left. I then asked if it was all over. A voice answered, "No, you will see more yet." Then a number of men, women, and children entered to examine the building. One proposed to pull it down, but the others said it would fall of its own accord. They then left, and it began to fall at one end, and continued to fall until it was all gone. Then came a fresh company, and took their seats, facing me, in the place where the old building had stood, and my mind was impressed that this was the downfall of the old churches. I then looked near me and saw a large beast. It was a frightful-looking animal. It was on its side, kicking and gasping for breath. It kicked and gasped until it died. I was then impressed that this represented the death of the beast spoken of in the revelation of St. John.

KELLOGGSVILLE, ASHTABULA CO., OHIO.

JOSEPH DRYDLE.

MANIFESTATIONS IN THIS CITY.

New York, April 7, 1854.

MESSRS. PARTRIDGE AND BRITTAN:

Gents—I enclose for your perusal and use an account of a spiritual demonstration of which myself and wife were the subjects and witnesses, and which occurred last night.

Mrs. Worth and I called last evening to pay a visit to Miss Kate Fox and her mother, but with no intention of sitting in a circle, or of putting ourselves in communication with our departed spiritual friends. We found them alone, and after a few minutes' conversation we were requested by the Spirits to sit up to the table. We did so. Mrs. Fox, Miss Kate, Mrs. W., myself, and Mary—five of us. I soon felt strong touches or pushes upon my left foot, on the top and sides as well as distinct raps upon it. After a few moments, Miss Kate suggested that perhaps the Spirits might possibly write something for us if paper and pencil were placed on the floor under the table. Accordingly, she pinned a sheet of paper to a child's pasteboard alphabet card, and laid it on the floor under the center of the table, and twelve or fifteen inches from our feet. The Spirits now requested that a small, gold, ever-pointed pencil, which I had in my hand, should be placed on the paper also with the other pencil. As soon as it was done, and we had resumed our places, we heard the paper rattling loudly, as if it was being pushed to and fro, and crumpled up violently. At the same time the touches and raps were redoubled on my foot, seeming to me as if some person was feeling of my foot with his hand, and rapping on it with his fingers. At this time Mrs. W. began to feel the same touches upon her foot. We were now requested to look under the table. We did so, and found that the pasteboard was drawn close up to Mrs. W.'s feet, with the writing paper turned back. My gold pencil was standing on its end or point, leaning against my foot, with the top on a line with my instep, and the wooden pencil lying on the floor a few inches from my foot. We were now told to leave every thing as it was, and again sit up to the table. Immediately the touches again began both on Mrs. W.'s feet and mine, with the addition of distinct pulls and tugs of her dress and of my pantaloons, which were taken hold of as up high as the knee, and forcibly pulled. Then my foot was raised by taking hold of the toe of my foot, and this was done several times. The same thing was done to Mrs. W.'s feet. After some time thus spent, we were told to look again; and now we found the wooden pencil directly under my foot—my foot resting on it; the gold one still standing up along side, and Mrs. W.'s feet resting on the pasteboard, which had been shoved completely under them, the writing paper being completely crumpled up a few inches distant. Once more we sat up to the table, leaving every thing untouched, and after a repetition of all the previously-described touches, pulls, raps, etc., we again were told to look. This time the wooden pencil was under the center of Mrs. W.'s feet, as well as the pasteboard. The writing paper was close up against her. My gold pencil now lay at the point of my foot, on the floor; and thus ended, after an affectionate message from one of our Spirit friends, what to me was an exceedingly interesting and astonishing demonstration of spiritual power.

Truly, yours,

JAMES L. WORTH.

LETTER FROM BROTHER CUYLER.

POTTSVILLE, WAYNE CO., N. Y., March 27, 1854.

FRIEND BRITTAN:

I feel that every one who investigates the spiritual phenomena should sometimes give to the public the results of their examinations, over his own name, that the evidence for or against the philosophy of Spirit-intercourse may be seen. I believe many excellent communications are received, and many tests obtained by those who are either too proud or too bigoted to let it be known that they have examined the subject; we all have our influence, and we all are bound to testify for the truth. Many say, "If it be of God it will stand; if not, it will come to naught," forgetting that they may contribute to the hastening of the day when a wise and just decision shall be made in reference to the origin of the phenomena. Truly, if it be from the Spirit-world, from good Spirits as well as evil, it is a subject of the utmost importance to the human race. The question is often asked, What is the object?—what good will it do! In answering these, many conjectures might be made, many speculations might be entered into, many benefits might be presented as the fruits of the philosophy; but, to my mind, the answer to these questions comes from more properly after we have decided the source or origin of the communications; after we have settled in our own mind, by facts and observation, as well as by close investigation, upon philosophical and scientific principles, that it is an intelligence *over*, and *above*, and *separate* from the operations of the mind in the body, and consequently must be from the Spirit-world. And if from there, why not from good Spirits, as well as bad! The same law must govern both, and when you have come to this conclusion, are you not better prepared to determine in reference to the "objects and benefits."

But I write you for the purpose of giving some of the results of my examinations; I wrote you last summer (when I first became interested in the subject) that I had many communications by the tipplings, which were very convincing, both from the resemblance to the characteristics of those from whom they purported to come, and also their adaptation to those to whom they were sent. I have had many since, but the brief space I feel permitted to use in your paper forbids my presenting many of them for the public eye. We have had many tests in the family proving that it was not the reflection of our minds. In calling for the Spirits of our relatives, we have had the names of those spelled out who were not known to any of us, together with their age and the place where they died, which were afterward found to be correct. We had a communication from a son of one of our neighbors the other evening, testing the identity of the individual. While seated round the stand I asked little Frank (as that was the name of our Spirit-friend) to give me some evidence that it was really him who was moving the stand. This was spelled out: "The last time I saw you was at the mill-pond." Now the circumstance had entirely been forgotten by us, that two years since the little boy was with us at the pond when I was washing my sheep—he left while there, quite sick, and died the same night.

We had a minister, some time since living here, who died in Rochester last fall, leaving his wife quite destitute. Mrs. Cuyler, on hearing it, raised some money in her behalf; she also visited her at the time. She stated to her that a short time previous to his death, while being in a pensive mood on his bed, he made this remark, substantially: "Mary, I see our little Henry—he is waiting for me—I shall join him soon." Since then he has communicated with us by the tipplings, relating all these circumstances correctly; spelling out the above remark; stating where his wife had gone to; and telling us the amount of money raised for his wife, even to the very cents; and all this when the mediums knew nothing of it, and my wife, who paid the money, was not in the room. At another time he spelled out to Mrs. C. these words: "Julia, my dear wife will ever remember with gratitude the services you rendered her in raising money for her in time of need." We have had communications written out as well as typed, but to my mind no more convincing. The character of the communications are generally elevating and purifying in their nature. I wish I had space to record them. We have some few here who are willing to be called Spiritualists; some who are honest investigators, and many opposers, and those who ridicule and call it the work of the devil; still I think the conviction is deepening in the minds of all who investigate, that it is what it purports to be.

We should be pleased to see here an intelligent and able lecturer on the subject. I am interested in receiving the weekly TELEGRAPH, and hope more will soon subscribe for it here. I feel all should circulate after they have read; may all Spiritualists see the importance of reducing to practice the teachings of elevated spirits.

Yours, for the truth,

S. C. CUYLER.

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